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interest only to the famous *Historia de Abiponibus* of Father Dobrizhoffer (1784), and superior to the modern works of Demersay (1862) and Bourgade de la Dardye (1862). On p. 109, "Council of Trent" should read "Congregation of the Council of Trent." Father Enis (or Henis), concerning whose nationality Mr. Graham is in doubt, was a Bohemian; Backer and Sommervogel give the date of his birth as October 20, 1711, and say that in the catalogues of the Bohemian province he is called Enis.

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DAS BILD DES CHRISTENTUMS BEI DEN GROSSEN DEUTSCHEN IDEALISTEN. Ein Beitrag zur Geschichte des Christentums. Von C. LÜLMANN. Berlin: Schwetschke, 1901. Pp. xii + 229. M. 4.80.

THIS work adds to the steadily accumulating evidence that the progress of scientific investigation is producing a felt need to restate the essence of Christianity — a new apologetic and a new philosophy of religion. The author's aim is really to furnish an impetus and a contribution to this work. His list of great German idealists — Leibnitz, Lessing, Kant, Fichte, Hegel, Schleiermacher — represents, in his view, a progress in the apprehension and definition of Christianity. A comparison of this list with Pfleiderer's — Kant, Herder, Fichte, Schelling, Hegel — illustrates the contrast in their views.

The book opens with a quotation from P. Rosegger — "Today, at the beginning of the twentieth century after Christ, we do not yet know what Christianity is" — as an instance of that apparently clever but superficial view now so common, namely, that it is self-evident that the essence of Christianity can be expressed in some formula that will be sufficient for all time. His own view is that a study of the great idealists sets forth plainly the fact that "Christianity refuses to be limited to any single form and apprehension. It is for all times and for all minds."

The author's method is to give, first, an exposition of the view of the Christian religion held by each of these philosophers and, as far as possible, in their own words, and then to offer a critical estimate of each of their contributions to the historical knowledge of Christianity. He shows how the philosophical principles held in each case and the spiritual (mental) atmosphere in which they lived determined the form of their apprehension of Christianity, but that, at the same time, their recognition of its supreme worth reacted upon their philosophical views.

It would be impossible, within the limits of a brief review, to set forth intelligibly the whole course of the discussion in outline. The author's view of the historical progress in the apprehension of Christianity by these great writers may be rudely indicated by a reference to the first three of them. Leibnitz lived at the time of the commencement of the strife between reason and tradition. Resting his view of religion upon the principle of pre-established harmony, he considered Christianity as the highest revelation and, accordingly, as synonymous with the highest development of reason. Whenever the inner light of reason impels men to love God and their neighbor, *there* is the Christian church. This harmonizing of revelation and reason, of faith and knowledge, helped to free theology from the bondage of the letter; but this kind of supernaturalism opened the door to the rationalism and deism of the illumination.

Wolff's attempt to interpret the whole content of the revealed doctrines of the church, in terms of human reason, led to a denial of revelation and to utilitarianism. But Lessing, by his conception of development in religion, contributed to the overthrow of this position, and secured to Christianity a recognition of its historical character and of its essential distinction from any or all of the historical forms in which it was manifested, and by his *Humanitäts-Prinzip* he secured recognition of the value of the ethical personality and of personal experience.

Kant links on here, identifying religion with subjection of the will to the moral law; but, at the same time, by his view of the disharmony between the human will and the supreme law, he was enabled to present Christianity as the religion of redemption, though to him that redemption was self-wrought; and, in this connection, he again enforced a recognition of the distinction between faith and knowledge.

Thus the author exhibits a growing apprehension of the nature of Christianity till it culminates in Schleiermacher's *Glaubenslehre*, which is itself the spring of a new movement. His own closing words are worth quoting:

Christianity itself is something much greater and more universal than all the particular forms of faith and life in which its spiritual nature has given and still gives itself a manifold stamp corresponding to the manifold conditions and needs of different times and peoples. It stands reflected in the flow of historical development. It lives in its confessors.

The book is well worth a translation into English.

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